[Vol I.

THE HOUR OF PRAYER.

My God, is any hour so sweet, From blush of morn to evening star, As that which calls me to thy feet, The hour of prayer?

Blest is that tranquil hour of morn, And blest that hour of solemn eve, When on the wings of prayer upborns, The world I leave.

For then a day-spring shines on mo. Brighter than morn's otherial glow, And richer dews descend from thee, Than earth can know.

Then is my strength by thee renew'd. Then are my sins by thee forgiv'n, Then dost thou cheer my solitude With hope of Heaven.

Words cannot tell what sweet relief Then for my every want I find, What strength for warfare, balm for grief, What peace of mind.

Hush'd is each doubt, gone is each fear, My spirit seems in heav'n to stay; And ev'n the penitential tear
Is wiped away.

Oh, till I reach you peaceful shore, May no delight so valued be, As thus my immost soul to pour In prayer to thee.

TESTS OF CONVERSION.

From a Sermon by the Rev. G. Townsend M. A., Canon of Durham, upon: "My son give me thine heart." Prov. xxiit, 26.

Let us now consider how we may know whether we have given the heart to God, and, therefore, how we may know whether we be

That we may do this more effectually, and

in a manner which shall come home at once to the reason of all who are auxious to make such an enquiry, we will compare the case of an unconverted man, who is devoted only to this world, and that of the converted man, who seeks the salvation of the soul as the one thing needful, in some one respect which shall point out to you the way in which their hearts are given-the one to this world, the other to God. Let us take the case of an unconverted man, who, without disregarding the laws of society, devotes his heart to the love of money; and let us take the case, on the other hand, of a Christian, who, without neglecting, by prudence and industry, to take care of his family, devotes his heart to the love of God. The one is anxious to obtain money as the only thing he values, the other is anxious to secure the salvation of the soul as the only thing really needful: the one desires to please himself, the other to please God: the one lives for the present world, the other for the future world: the one lives, thinks, studies, acts, and plans for this life, the other for the future life: one has his heart on earth, the other has his heart in heaven. Let us now compare these two characters together, as to the manner in which they em-ploy those faculties of the soul which, when taken together, may be said to constitute the heart; that is, we will consider how they employ their understanding and their will, will find that you will be yourselves described under one of the two classes. You will thus be enabled, by your own self-examination, to answer the question, whether your hearts are given to the world, or given to God; whether you are converted, or whether you are unconverted.

Compare them in the employment of their understandings. The understanding of the covetous and un-

converted man is only directed to comprehending the ways and modes and contrivances by which his earthly treasure may be increased. He desires no knowledge but the knowledge of merchandize, gains, prices, values, and so on. He desires no wisdom but that of obtaining riches; no teaching but that of werldly caution and worldly experience. All the powers of his mind are limited and fettered to one grovelling object; and he has no room for any study of God or of his laws, of the soul or its salvation. But compare, now, with this the understanding of the converted man. This man, having his understanding instructed from above, desires, above all other knowledge, to comprehend the way of salvation; the modes by which the providence of God deals with man; the contrivances by which he may study more deeply, and find more time to comprehend, own hearts can, whether these affections be the mercy and the wisdom of God. All worldly or heavenly. What then, is the state the mercy and the wisdom of God. All worldly or heavenly. What then, is the state wordly knowledge is of no value to this mun, of your affections? What does the heartcompared with the knowledge of his own searching God perceive to be the objects of deep depravity; of that faith in a Saviour, these affections? Whatever they are, you which is the great remedy; of that power of are; "for, as a man thinketh in his heart, so the Holy Spirit, which, above all other is he." Examine yourselves: do your inward things, gives clearness to the intellect and inquiries thus far convince you whether your understanding to the simple. The powers conversion has begun or not? of the mind of this man are not limited and. There is, however, one more p fettered to earth; they soar with the wings of

and of his laws, of the soul and its salvation;

and his understanding improves, and his mind

and depths, the length and the breadth, of the love of Christ? Do I study God and his ways, Christ and his love, the Holy Spirit and his power, the soul and its salvation? I begin with this proof of conversion, because the eyes of our understanding must be enthings of God, which can never be comprehended by the unenlightened human understanding. Christian, I again ask you, in what manner do you use your powers of mind? in what manner do you employ your understanding?

Compare the worldly man and the converted man, as to the employment of their

The will of the covetous and unconverted is entirely directed to the obtaining of riches; his only desire is the treasure of this world. man— is to be rich towards God: his only desire is expressed in the language of the king of Israel: "Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee." He pants after, he longs after, that only true richespeace with God, and change of soul. He de-sires the removal of guilt from the heart, and renewal by the power of God, as blessings and treasures which are infinitely more valuable than all the gold and silver of this treacherous and sinful world. He desires that his will should be conformable to the will of God; and there is no proof stronger than this that the heart is given to God, and that the conversion of the soul has begun. What is the state of your will? What are the desires of your heart? Do you seek to know whether you are converted? Answer this question to yourself. Do you pray in secret to the God who seeth in secret, and desire that your will may always choose those things which God has commanded us to prefer and do? If you are afflicted, and in calamity, can you submit your will to God, saying with him who was more afflicted than any of the sons of men, "Father, not my will but thine be done?"

Compare, again, the converted, and the un-converted, in their affections; and we shall derive another rule by which we may learn whether the heart be given to God, and the

soul be converted. The principal affections of the heart are hope and fear, and joy and grief, and love and hate. The only hope of the covetous man is to add to his store; his only fear, lest he suffer loss: his only joy is the possession of wealth; his only grief, that he must one day part with it; his love is attachment to wealth, which perishes in the using: his hate is not against sin, but against that only which would endanger or take away his possessions; and thus all the affections of his soul, are absorbed by his perishing treasures. The Christian, or the converted man, is very differently impressed: his affections are placed on very different objects; and no man can be mistaken in the question of his conversion or his unconversion, who will impartially examine the state of his affections, and thus endeavour to learn whether he has become obedient to the power of the Holy Spirit: whether he has obeyed the precept, " My son, give me thine heart." Christ's salvation; his fear is the possibility that he may not persevere to the end; his that he may not God is with him, in prosperity and in adversity, in life and in death, to do all things well: his grief is the remembrance that he has not done all that he ought to have done, in gratitude to him who has delivered him: his love is a noble and compounded feeling of devotion, and gratitude, and adoration, and praise, and confidence, and admiration towards deemer who has died for him, and the blessed Spirit who sanctifies him. His heart over-flows with this feeling. Love-love to God and his Saviour, and the souls of men-is the source of all his rapture, and happiness, and peace; and his only hatred, therefore, is directed against that sinfulness of heart within him which separates him from the consciousness of the love of God, and against everything also which would lead him to neglect, or forsake, or offend his God. Such is the contrast between the affections of the unconverted and the converted. God alone, the Judge before whom you will appear, can read the heart and perceive the objects and the nature of your hopes and fears, and joys and griefs, and love and hatred. He can tell, and your

There is, however, one more point of comparison between the converted and the unconvertangels; they can ascend into the heaven of ed: let us compare them with respect to their heavens. He rejoices in the study of God conscience. I mention this last, because the conscience, under the direction of the Holy Spirit, is appointed to be the judge within us expands to a degree which is inconceivable to of the motives of the soul, the thoughts of the those who never give their understanding to heart, and our state before God; and, therethe study of the will of God. I do not refer fore, it is the judge of all the things of which to earthly scholarship, nor to deep ex- I have been speaking. The conscience, then, tensive reading of books: I affirm this— of the unconverted man, who is wrapt up in that the most ignorant and uninstructed Christ- his love of riches or any worldly possession, ian, who gives his understanding to the endeavour to comprehend the government of moved by persuasions or threatenings. The
God, will obtain to an intellectual excellence conscience of the man, on the other hand, who in religious matters, which no human teaching is beginning to be influenced by the power can give. Would you, then, know whether which converts and changes the soul, is alive you have given the heart to God, and whether to the impressions of good, and sensible to the you are converted, begin with this question— power of truth in all its persuasions and threat-How do I employ my understanding? Am enings; and it looks holdly in upon the state

I devoting my reason, my intellect, and the of the heart, and it dares to offer the prayer powers of my mind, to God? Do I endeavour to God: "Search me, O God, and try my daily to discover more and more of the heights heart: prove me, and examine my thoughts: No speculation seems to be important as it is, is still of less imporlook well if there be any way of wickedness, of known and approved sin within me, and lead me in the way everlasting." And I now, therefore, ask you if this is your prayer, and whether you dare to put the question holdly to yourselves, and desire to know lightened before we can see clearly those whether you are converted or not? I entreat you to examine yourselves whether your conscience tells you that you are in earnest in your religious inquiries with respect to your condition, and that you are giving the heart to God. Nothing but this will do. The ques-The will of the Christian -- of the converted this world, we cannot be converted in the world to come: "he that is unjust will be unjust still;" and as the tree falleth, so it for change, for repentance, for conversion. verted may return and repent; when the converted may be strengthened and encouraged and supported. Now is the only time when the conscience can bear witness to our being born again, or not; and when it can warn us, before it be too late, to repent and to be converted and live.

AGAINST PREVAILING ERRORS.

"Being desirous of avoiding topics of an irritating nature, I might probably have abstained from all allusions to our own internal dissensions, had there not been a danger that from my silence a wrong inference may be my duty to declare my condemnation of certain recent publications coming from the reputed leaders of a section in the Church, I have now to state that my sentiments have undergone no change whatever since. On the contrary, everything has tended to conwritings is to Romanism. It is painful to my feelings now, as on a former occasion, to have to utter a remark which I know will give some clergymen pain, for whose worth and character I have a sincere esteem; but whatever my real sentiments are, such and such only must I declare. It would be of little value to you to come and meet your Diocesan, and listen to his counsel, unless that counsel was the offspring of his own unbiassed judgpublic opinion considers the leaders of the movement I am far from thinking deserve the unqualified censure which has been heaped upon them; neither do I deny that the Church owes them an obligation. It is much to be wished that every one of their opinions was considered on its own merits, and that the general adoption of such parts as are conand ill-feeling, than all the denunciations we of such a party as I am referring to seems the cannot do better than recommend you to attentively peruse the preface to the Prayerbook. It is so fraught with a Christian spirit that it can hardly fail to procure the assent of all candid minds, to whatever party they may incline. What may be the result of the movement which has existed in the Church watched over and protected the Church will continue to do so unto the end. I cannot, for a moment, entertain the idea that Popery will it in an and especially with the Missionary. believe no country that once threw off the which Heaven continues to lavish its bonn-The periodical publication from which I used to receive my information as to the sentiments and movements of the party is abandoned and defunct; and some of the most learned and respectable of the party have publicly renounced and withdrawn from the Association. There may still be some who continue their zeal for Romanism, and who display their skill in balancing themselves so nicely on the edge as to prevent them from plunging into the abyss below. But this may oc explained on a well-known and univer sally-felt principle—the love of distinction, to the influence of which, although perhaps unknown to themselves, the conduct of the parties to whom I am referring may be attributed To you, my reverend brothren, let me advise, that whatever your sentiments may be on any particular point, you express them with that moderation which the apostle enjoins; and that your views may be properly directed, pray for the guidance of God's Holy Spirit, and trust that all things will contribute to the tranquillity, the purity, and extension of the Church

PURSUR YOUR STEADY COURSE. I cannot close this chapter on Study without offering to the Missionary a word of caution, in reference to the current novelties that are agitating the Church of

. The British Critic.

too visionary, no pretension too preposterous, to obtain currency in the Christian Church: and it requires unwearied vigilance, with constant and fervent the seductions of such flattering pursuits. No strength of human understanding, nor any extent of literary acquisitions, can render a man proof against their influence. To some persons the fascination before us is the question of eternity. If tion of novelty seems to be irresistible: the heart he not given to God now, it cannot and too often do we see even men emibe given to him after our life is ended. If nent for piety, and zealous for the hothe Holy Spirit does not change us now, it nour of God, led away from the obvious will be too late when the time of our trial is path of Christian duty in which they will be too late when the time of our trial is over and the power of the Holy Spirit is withdrawn from us. If we are not converted in this world we converted in this world we converted to the same for which, even if correct, could lead to no practical result of sufficient importance to compensate for the loss of services will lie for ever. Now is the accepted time thereby neglected. Every inducement to such aberrations I cannot but regard as a Now is the accepted time, when the uncon- device of the devil, to blunt the weapon which he could not persuade the hand that wielded it to return to the scabbard. 'We are not ignorant of his devices." If unable to curb the impetuosity of Christian zeal, he will endeavour to turn it from the right direction; and when in the smallest measure successful, he is satisfied. He knows, that every step in the devious track, like every degree of a line with the slightest inclination from the parallel, will take the wanderer farther and farther from the straight path of duty. This will account for the unstable drawn. Having three years ago deemed it notions, the unsound interpretations of Scripture, the unwarranted pretensions, which have followed one another in rapid succession in the minds of men who for the past ten or twenty years have been the meteors of public gaze. Practical firm my opinion that the tendency of those piety, unobtrusive exertions in the service of Christ, silent walking with God, are almost as little acceptable to the man who aspires to be admired as a light of the world, as to the covetous, the sensual, and the votary of pleasure. Such persons look back with contempt upon their humbler brethren who are content to follow in the beaten track of the fathers and reformers of our Church. Who has not ment and mature conviction. The party that heard them speak disparagingly of some devoted ministers of Christ, whose lives have been passed "in works of faith and labours of love;" and who have been honoured by their God, as the instruments of conversion and edification to thousands? If they see no sufficient reason to abandon the course which they have proved to sistent with the precepts and practice of the be of God, for every untried proposal Reformers should take place; for it would do which less stable and less experienced sun is a bauble; and with whose existence more to put an end to strife, and dissension, men choose to promulgate; if they still time itself is but the twinkling of an eye. prefer the obvious light of revealed hear in such abundance. The rapid advance truth which has hitherto been their faithful consequence of a tendency natural to man to guide, to every ignis futuus flitting their affections and their conscience. You The hope of the converted is Christ, and run, under such circumstances as I am speak around them; they are instantly set down run, under such circumstances as I am speak converted is Christ, and run, under such circumstances as I am speak converted is charter of the chart ing of, into the opposite extreme." After a for "blind leaders of the blind." And short account of the rise of the party his Lord-shall such novelties, or such imputations curse, and stand equally exposed to everlastby is the conviction that the providence of ship proceeded to say, "As to ceremonies I be allowed to divert the devoted Missionary from his course? Let him watch and pray," lest he enter into the temptation. Novelties in religion are always suspicious; and their practical tendency should be examined with care, before they are suffered to gain a lodgment in the for ten years it would be presumptuous in me mind. If this precaution, this reluctance the God who preserves him, the Holy Re- to attempt to foretell; but my own anticipato abandon "the old paths" for the new, deemer who has died for him, and the blessed tion is favourable, and I venture to hope that be censured as weakness of faith, or dethe same kind Providence which has hitherto rided as the imbecility of dotage, be it so. In such questions, with every Chrisever be dominant again in this country. I it ought to be "a very small thing that he should be judged of man's judgment yoke ever submitted to it again; and it is not (1 Cor. iv. 3). And knowing how easily probable that this enlightened nation, on and how frequently "Satan is transformed into an angel of light" (2 Cor. xi. 14). ties, physical as well as intellectual, will he will stand on his guard against every embrace those long-discarded superstitions, thing whose tendency is not obviously to further him in his high and holy calling, much more if it threaten to turn him aside. The pertinence of these remarks will not be questioned by those who are will not be questioned by those who are celestial city, say, what should be the ulti-aware, that the persons to whom they mate object of a Sunday-school teacher's refer, generally depreciate the exertions of exertion? Missionary Societies. It is not easy to understand how they can reconcile to their consciences such a disregard of the Lord Jesus's unequivocal injunction, to go "into all the world, and preach the Gospel to every creature" (Mark xvi. 15). -From the Missionary Vade Mecum, by the Rev. James Hough, A. B. Min-

vious duties. No speculation seems to be

RESTORATION OF LEGISLATIVE POWER TO THE CHURCH.

ister of Ham, Surrey.

It will not, I trust, be deemed unsuitable on the present occasion to revert to another subject to which I have several of Christ on earth. Triennial Charge by the times invited attention, that is Church Lord Bishop of Gloucester and Bristol, 1844. government. It is one not only of great present, but of daily increasing interest to the Christian public, testified by Petitions presented the last session of Parliament, three to the upper House and one to the lower, besides one now about to be presigned. The absolute number of signin- that we say, God has sent his Son in the

important as it is, is still of less importance than the variety of signatures to it, showing that it does not come from one district, or party, or class of men, but that it exhibits the members of the Church, prayer, to preserve the imagination from residing in various and distant parts both of Ireland and England; of persons wholly unconnected with each other, except as Churchmen, and unknown to each other, clergy and laity, and by men of various parties of the Church, and of no party. The feeling is widely spread, and manifestly on the increase, and is not slowly gaining ground, as to the desirableness of having a government for our Church. It cannot, therefore, be a matter of indifference to any well-wisher of that Church, whether the object proposed be an object to be desired or deprecated. It is, at any rate, sufficiently important to demand our most serious attention; and I cannot but think it to be the duty of every sincere member of the Church either to promote the attainment of the object, if convinced it is desirable, or if he think it an evil of an avoidable character, to take remedial measures for avoiding it; or if he consider it as undesirable but yet unavoidable, or if he thinks that the attainment of any legislative government for the Church fraught with danger in its advocacy, but is still convinced that it will take place, and that though it may be possible to oppose delay, utter prevention is impossible -if such is his conviction, he is bound, I think, to consider in what way the apprehendeddanger is to be guarded against or mitigated .- Charge of His Grace the Archbishop of Dublin, at his Visitation, 1844.

THE SUNDAY SCHOOL TEACHER'S OBJECT.

Addressing you as believers in all that rerelation teaches concerning the nature, condition, and destiny of man, I must point your attention to an object which stands on higher ground than any we have yet contemplated. It is for you to consider that each of the children, which are every Sabbath beneath your care, carries in his bosom a soul as valuable, and as durable, as that which the Creator has lodged in your own. Neither poverty, ignorance, nor vice, can sever the tie which binds man to immortality. Every human body is the residence of an immortal spirit; and however diminutive by childhood, or mean by poverty, or filthy by neglect, the hovel might appear, a deathless inhabitant will be found within. Every child that passes the threshold of your school on a Sunday morning, brings to your care, and confides to your ability, a soul, compared with whose worth the

And as these children partake with you in the dignity of immortality, so do they also in the degradation and ruin of the fall. The common taint of human depravity has polluted their hearts as well as yours. They, like ing misery. Denied neither the privileges of immortality, nor the opportunity of eternal happiness, so neither are they exempt from the obligations of religion. Without the duties required in your own case, in order to eternal life, they will never possess it. Faith, repentance, and holiness; or, in other words, egeneration, justification and sanctification, are as indispensable in their case, as in yours. Their danger of losing all the rich blessings of salvation, unless great exertions be made to instruct and interest their minds, is imminent and obvious. Look round upon the crowd of little immortals, by whom you are encircled every week; view them in the light which the rays of inspired truth diffuse over their circumstances; follow them in imagination not only into the ranks of society, to act their humble part in the great drama of human life; but follow them down into that valley, cloomy with the shadows of death, and from which they must come forth, "they that have done well to everlasting life; but they that have done ill, to everlasting shame and contempt;" and, while you see them plunging into the bottomless pit, or soaring away to the

The ultimate object of a Sunday-school leacher should be, in humble dependence upon Divine grace, to impart that religious knowledge; to produce those religious impressions; and to form those religious habits in the minds of the children which shall be crowned with the salvation of their immortal souls. Or, in other words, to be instrumental in producing that conviction of sin; that repentance towards God; that faith in the Lord Jesus Christ; that habitual subjection, in heart and life, to the authority of the Scriptures, which constitute at once the form and power of genuine godliness .- From the Episcopal Re-

GEMS or LUTHER .- It is the fault of every man's heart, by nature, to purchase the grace of God were he to sell it rather than take it as he now offers it to us, free, without price or merit. When simony reigned, and was in vogue, all men were anxious to build monasteries and churches, hy which they attempted to buy and self a title to heaven; but now that it is sented in the present session numerously offered for nothing, and without merit, now